

under management in this country, institutions, corporations, boards, churches, pulpits, ministers, need blinder. In England, where they are blinder, the time under a fog, the method of treatment must of course be different, beginning with the horse. In this country, where the human chattels especially are in danger of being blinder with excess of light, blinder cannot be dispensed with, and the proposition to abolish them seems to be a contradiction.

On the subject of slavery, some of the friends of the American Board think we cannot get along without blinder. Even side views of the Gospel against slavery they think will startle the whole team from its propriety. It ought to be driven straight in the direction of a pure Gospel, without aiming at any sin in particular, without being permitted to notice any sin in particular, and under the one plain rule of giving no offence anywhere but especially at home; and therefore, in order that it may drive right in the midst of all manner of sin, and not be disturbed by it, or run against it, all vision but that which is foreign, and in a straight line with the pole of the carriage, must be excluded.

The inventions to gain this purpose in more than one of our Ecclesiastical Corporations are increasing, and some of them are very ingenious, and will be patented. Some of the best of them were the result of much thought in the putting together of some twelve or fifteen of the best and wisest heads of the country in committee. For example, the plan cut out for the Tract Society to issue tracts concerning the moral duties that grow out of the existence of slavery as an institution, is a very good specimen of the blinder. The point of excellence claiming the patent in this case was the exclusion of the ground idea of sin from the mental vision, of course dispensing with the use of the vexatious word sin, whether *sin per se*, or merely *sin prohibitory*.

The methods of the Tract Society, with its books, contriving that men may drive straight through them from beginning to end, as a man of fashion might drive a span of horses down Broadway, without so much as knowing that such a sin as slavery, or the rebuke of it, ever existed, are good ingenious specimens of blinder. The covering up of the word slavery, because it is no bigger than a speck, is a very fine example of the blinder. Inasmuch as they cannot put their blinder on their readers, they must put them on their books; there is no alternative. Blinder there must be; the world would go insane without blinder; all eyes would be dazzled without blinder; the most blundered standard old fogies would become skittish as unbroken colts without blinder; all our conservatives would startle at their own shadows without blinder.

Blinder there must be; you can never tame society without blinder. The covering up of the word slavery, and prancing of free will, courses, without them. Nothing is so safe, as when men are harnessed in the domestic institution, moving at the touch of its reins, with their vision so barricaded, that they can see nothing but what is according to the reins, and are compelled to walk according to the range of their blinder, turning neither to the right hand nor to the left.

The expunction, by the Methodist Episcopal Church, South, of the article forbidding the buying and selling of human beings as sinful, but not as being such by such expression to express any opinion in regard to slavery, was a singular specimen of the blinder.

The scraping of the slave out of Ary Scheffer's picture, in order to fit for the Prayer-Book, was a very remarkable specimen of the blinder. It was so effectively blinder as to be the subject of an entire out of sight. The scraping out of the text, "Remember them that are in bonds, as bound also with them," would be the same blinder applied to the New Testament.

The introduction and adoption, in the General Orthodox Creed, of the article, that slavery is not sin in itself, and that only the evils growing out of it are to be reprobated, answers all the ends of every blinder yet patented. Even as an evil, regarded in this ingenious method, slavery is not *malum in se*, but only *malum prohibitory*.

The treatment of slavery as sin only in the concrete, but not in the abstract, or vice versa as sin only in the abstract, but not in the concrete, will answer the same purpose. If you succeed in preventing any definition of slavery except by its evils, you prevent also the condemnation, and have got one of the best blinder possible.

The adoption of the rule, that in all young men's associations, but especially Christian, no subject whatever shall be permitted to be discussed, concerning which there is any difference of opinion, is a wonderfully decisive and comprehensive method of the blinder. It is as good as clearly saying, however for the poor, to prevent the vexation of individual consciences with the question of their relief by employment.

The putting up of a sign-board over the doors of our prayer-meetings, informing the public that no controverted subject is permitted to be introduced here, is an excellent mode of the blinder, to prevent the vagaries of radicalism under the pretence of grace. The removal of each black sheep, as fast as he enters, separating him from the white fold, and carrying him up stairs, is an additional security. The controversy is thus blinder, both in the abstract and the concrete, and the prayer-meeting is rendered as homogeneous and perfect a unity as a piece of concrete spar. There is also this advantage, that the black sheep is carried nearer heaven, and is above the prayers below, even if he be not the subject of them.

Let no man imagine, however, that the blinder is a modern invention. On the contrary, it was patented immediately after the fall, and perhaps the very first example of it, in Cain's hands, was, after all, the most perfect. "For the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not. Am I my brother's keeper?" There is a blinder for you, as it is a blinder; it can scarcely be improved upon, though there may be great ingenuity in adorning and fastening it.

The re-opening of the slave trade, and its ceaseless prosecution, after a great field for the blinder. The question of the right of search is an admirable political blinder, as good as a highway battered down over the whole mischief. The ignoring of a bill of indictment by the Grand Jury, against the owners and navigators of slave vessels, is as good as Cain's defiance, without being appreciated. Nevertheless, as to all modifications of Cain's defiance, there are some difficulties. As for example, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we have done it; dost not he that perverteth the right consider it? dost not he that despiseth thy soul, dost he not know it? And shall not he render to every man according to his works?"

The famous maxim, *Our country, right or wrong, go it blind!* is a thorough specimen of the democratic blinder. A still more perfect example is the assertion of the inherent right of popular sovereignty to do wrong, and the plank in our judicial platform, that black men have no rights that white men are bound to respect. As good as this, and quite as comprehensive, ecclesiastically, is the fundamental plank, or principle, that nothing shall be said against sin, as sin, which does not include the approbation of all evangelical Christians of every denomination.

The declaration that neither the Tract Society nor the American Board is an Anti-Slavery Society, is another fine specimen of the blinder. It has advantages over the original patent; for it can blink a whole subject of slavery in the most perfect and decisive way. In regard to the American Board, for example, *The New York Observer* and *The Boston Recorder* announce this decision as a declaration of independence, cutting off all those thorns in the flesh that have so long vexed the friends of the cause. It is a shape of pluck that would make Anti-Slavery men blush. Just as if either the American Board or the Tract Society had anything to do with slavery in any way!

The recent report of the Board on the Cherokee and Choctaw Missions is a very admirable instance of the practical blinder. When you can blink a difficulty or a sin, by turning it bodily over into other hands, it is out of your jurisdiction; you can never again be twitted with it, or called upon to wash your hands of it.

The effort of *The New York Evangelist*, and the Standard Clerk of the General Assembly, to secure the passage of the testimony of God's Word against Slavery, that testimony which denounced it as the guilt of man-stealing, is a capital specimen of the blinder. So was the erasure itself a very curious and perfect specimen of the blinder. Ecclesiastical skill was never more needed, nor ever more happily exercised, in blinding the testimony of God's Word as never. The explanation of the expunction is not so adroit, being more cumbersome, indeed, than the whole original Assembly's blinder, which was a very composed and compact thing. The Assembly

of 1816 expunged the note against slavery; and simple expunction is the briefest, safest, most successful, possible example of the blinder, the least liable to question. The Assembly of 1836 thought they could improve upon this patent, though wherever sin is to be blinder, who could improve upon sin? There is exceeding great wisdom in silence. However, some persons will be always tinkering, and can never be persuaded to let well alone; so the Assembly of 1836 explained that the testimony of God's Word being only in a note, the Assembly of 1794 had no business to put it in 'The Book'; consequently, its insertion was not the work of the Church; consequently, blinding the original blinder, somewhat as if McCormick's Reaper should be so improved as to reap down itself, or the common scythe so amended as to cut off the legs of the mower instead of the grass. In the multitude of words there wasteth not sin, but, let that refinement, his life is wise.

[Rev. GEORGE B. CHEEVER.]

CUSHING ON THE RIGHT OF PETITION.

Instinct is a great matter. So is courage. Falstaff knew the former. The gallant and sagacious Brigadier-General Cushing knows the latter. Indeed, he must know both, for no lesser knowledge could have nerve him to encounter a whole army of allies, the host of the Slave Republic, of the Bay State, on so chivalrous an enterprise as he undertook last week. The gallant General, we think, had no chance of crossing swords with the Mexicans when he 'drew the voluntary blade' in the cause of his country ten years ago. The only opportunity he had of displaying his gallantry, that we know of, was his noble encounter with the 'Seneca' which left him lying disabled at the bottom of a ditch, like vulgar lord for powder, near Metamoras. It must be a great consolation to his heroic spirit that his paralyzed and decrepit old mother Newburyport has chosen him as the domestic foe to the peace of the land, and to the rightful supremacy of its natural suzerain. Last year, our readers may remember, he did good service on the same quarter against the same enemies, and on the same battle-ground, and now, he has the good fight to fight over again, but against much greater odds than then. But his stomach for it seems as sharp as ever.

The salutary principle which our intrepid statesman wished to introduce into the old-fashioned and dilapidated code of the Commonwealth, was that no man should be introduced into the Commonwealth, but he should be introduced with his own blinder. But he had seen its wholesome workings in the logocracy at Washington, and, like a faithful son, he sighed to give his native State the benefits of its virtues. It was nothing less than that Golden Rule which the wisdom of the slaveholders, who had devised for giving the Right of Petition a name to live, while they smote it under the fifth rib, which skill may be regarded as the grand *arcum* of National Statesmanship. A quantity of those nondescript inhabitants of the land, who have no rights that white men are bound to respect, in contempt of the Supreme Court of the United States, and in violation of the peace and dignity of the same, sent in a petition to the General Court of Massachusetts, asking it to do what it could to free them from the effects of the Dred Scott decision, whatever they may be. Cushing met these vicious creatures at his very threshold, and raised the question of the reception of the petition. The speaker informed him that it was received by the act of presentation, and that the only question was as to which committee it was to be referred to. Against this extraordinary ruling, our hero stepped to the floor, and, with his heart as black as the faces of their petitioners, affirmed the decision of the Chair by a frightful majority! So the benighted State of Massachusetts will have to remain a while longer deprived of the gentle restraint of the gag.

Our readers must not for a moment suppose that the late legal adviser to the nation denies the Right of Petition. Far from it. He respects that right as devoutly as Gag Atherton or Bully Brooks. He only vindicates the right of a Legislative Body to refuse to receive whatever it doesn't wish to receive. It is to be supposed that the Right of Petition involves any reciprocal right of a consideration of the thing petitioned for—a right plainly subversive of all legislative independence. Anybody may ask Congress or a State Legislature to do something he wants, but the *petitioners* may rightly refuse to look at the request, or to give it a moment's consideration. This is the true doctrine of the Right of Petition, which is admitted on all sides to be of the highest and most sacred nature; and it is highly honorable to Gen. Cushing to volunteer to attempt to bestow its inestimable benefits on his native State, after it has worked so admirably for these many years in Congress assembled. The simplicity and beauty of this view of this doctrine cannot be too much admired. It may be briefly illustrated thus: Suppose a man has put certain servants, carefully selected by himself, into a house belonging to him, to do certain domestic duties, and, according to the servants' best discretion and skill, the employer may rightfully, according to Gen. Cushing's views, knock at the door, in a respectful manner, and ask his servants to do a particular piece of work in a particular way. This is the Right of Petition; and the employer is bound to have the servants do it, or to refuse to listen to the request, to slam the front door in their master's face, and kick him down the steps into the street. Can anything be clearer than that all the duties of the servant and all the claims of the master are fully satisfied by this exclusive relation between them? So much for the courage which the veteran of the Rio Grande has shown in vindicating the constitutional rights of Legislatures, and in endeavoring to persuade Massachusetts to accept one of the choicest boons of national invention, and this in the face of a majority which would have made any other man look like a fool.—*New York Tribune.*

From the Boston Traveller.

HENRY WARD BEECHER'S DEFENCE.

Notwithstanding Mr. Beecher's able defence of himself, in the *Independent*, against certain censures of his Orthodox brethren, it will, we think, generally be admitted alike by the plain common sense reader as well as the acutely critical mind, that ingenious and powerful as the defence is, it is still defective, in as it is others inconsistent and contradictory. One can hardly rise from a perusal of it without a suspicion that there is insincerity in some portions of it. A plain Quaker (we take him to be), in the *New Bedford Mercury*, speaks as follows:—

"For my part, I cannot honor an ambiguous tone of speaking, when a man has intelligence and power of expression enough to make himself understood. How is it that Mr. B. has to contradict himself in two long articles? He is down on total depravity in his lecture, with no explanation. Again he is down on it in his newspaper explanation, but says—'We believe that there is not one faculty of the human soul that does not turn evil, and so repeatedly, and with such a flourish of rhetoric, as to make himself in two long articles? He is down on total depravity in his lecture, with no explanation. Again he is down on it in his newspaper explanation, but says—'We believe that there is not one faculty of the human soul that does not turn evil, and so repeatedly, and with such a flourish of rhetoric, as to make himself in two long articles? He is down on total depravity in his lecture, with no explanation. 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MRS. SCRANTON'S HEALTH.

DEAR FRIEND GARRISON:

My sympathies have been unusually moved by a consideration of the very precarious state of Mrs. Scranton's health and general condition, as detailed by her pathetically to Miss Verne on the last page of the Liberator of January 7th. And as my tears and pity flowed out together, I could but suspect that the poor woman was not a reader of the Liberator, for had she been, she could not have failed to have seen and read those blessed little notices and commendations or puff, that are so curiously and ingeniously interpolated among its editorials, as well as among its notices of anti-slavery meetings and agencies, that she who runs may read, of those various and wonderful medicines and nostrums that are so magically and successfully cure all the ills that flesh is heir to, and poor Mrs. Scranton in particular, is near to. Pray Mr. Garrison do send the poor old lady the Liberator, that she may thereby learn the magic virtues of the various 'Pectorals,' 'Cathartics,' 'Balsams,' 'Oxygenated Bitters,' and other kindred nostrums, that it so frequently and ably portrays to the unweary vision of its readers; and using thereof, she may get relief from her dyspepsia, her cough, and other ailments, and be enabled to do her duty as a mother and wife, and be a blessing and joy to herself and the enduring Mrs. Scranton, and other friends and sympathizers.

J. A. H.

REMARKS. We accept, in good part, this witty thrust, as it does not jar (J. A. H.) our feelings in the least, knowing as we do that our correspondent is one who is strongly disposed to 'throw physic to the dogs,' even if he die for it. In extension we beg leave to say, in the first place, that we do not hold ourselves responsible for what is said, by way of advertisement, in our columns, in favor of any medicine, any more than we do for the opinions and sentiments of our correspondents. In the second place, it does not follow that, because there is such a thing as quackery, every kind of medical preparation, not sanctioned by the medical fraternity, must be put down in that category. In the third place, we cannot accept the mereipse dictum of our friend 'J. A. H.' that the medicines we advertise are mere 'humdrums,' especially when their efficacy is attested by multitudes of well known, responsible and highly respectable persons, under their own signature. If he has tried them, and found them unavailing, it is competent for him to testify to that extent, and 'bring the question' by assuming that they must be worthless nostrums, because the market is flooded with such. In the fourth place, we can speak for Ayer's 'Cherry Pectoral,' and Wistar's 'Balm of Wild Cherry,' because we have tried them both personally and in our family, and derived benefit from them, and we have no doubt that thousands of others have been relieved by their use; though nothing is better established than the fact, that what will benefit one person, will not always prove equally efficacious in every other case, even in the same disease; and therefore a universal and infallible panacea is 'wholesome absurdity.' Every case has its peculiar concomitants, while the general results may be very favorable. As to the 'Oxygenated Bitters,' we have never tasted them; but we know a number of gentlemen who have certified to their excellence, whose veracity we cannot question, and who would never willingly lend their names to sanction a worthless nostrum. Finally, we are as much opposed to quackery, 'scientific' or otherwise, as 'J. A. H.,' and shall never allow any preparation to be advertised in our columns which we know, or have good reason to believe, is a mere catchpenny affair.

P. S. Our facetious correspondent recommends us to send a copy of the Liberator to the afflicted old lady, so that she may be apprised of the magic virtues of the various balsams, &c. advertised therein. The suggestion is a benevolent one. He will recollect that Mrs. Scranton told Miss Verne that she had not received any medical treatment, on account of the expense. Who knows but she may yet be restored to health, if she can only be induced to try a little 'Cherry Pectoral,' &c. &c. [Ed. Lib.]

SLAVERY IN MISSOURI.

ST. LOUIS, (Mo.) Jan. 10, 1859.

DEAR FRIEND GARRISON:

You know this is a great State of border ruffians and slaveholders. But it is now an interesting field for abolitionists. Having been the thoroughfare for Kansas emigrants, and being so nearly surrounded by free States, the spirit of freedom is considerably infused in many parts of Missouri. The agitation brought here. Let freedom-loving emigrants from the East settle on this soil, and ere many years, liberty will be proclaimed to a hundred thousand souls.

As yet, the anti-slavery feeling is very much like milk and water, and very little milk. Too talk is merely political—there is no humanity in it. 'The blacks are a nuisance,' they say; 'they are unprofitable; we must get rid of them; they must be sent to Africa or to Yucatan.' This is Black Republican anti-slavery. No more actual slaveholders will say as much as this.

St. Louis has her slave pens and slave auctions, and her papers advertise 'Negroes wanted,' and 'Negroes for sale'; yet there are no more non-slave-owners here, that it produces a spirit of toleration, at least to 'prudent' abolitionists.

The majority of the colored people here are 'free negroes,' who pay each \$10 license for the privilege of living in the city.

Yours, for the 'good time coming.'

LECTURES OF HENRY C. WRIGHT.

NEW-YORK, Jan. 24, 1859.

DEAR FRIEND GARRISON:

Yesterday, H. C. Wright lectured to the people of this place, in the afternoon, on 'What shall I do to be saved?'—showing that if we would be saved from sin, we must study the laws of God as written on our hearts and bodies; and, by following out those laws, we shall be saved from the wrath to come. In the evening, he spoke of the location and employment of man after death; and said the more interest he felt here in the happiness of his fellow-men, the more interest would he feel after he left the body; and his spirit would hover round and look down on dear deeds that he left behind. In his remarks he was very clear, and his words commended themselves to every man's conscience. He had a good audience; and while some went to hear, expecting to see a beast with seven heads and ten horns, they went away, in many instances, pleased with the man, and well satisfied that he uttered more truth than those who oppose him. Some of his old Orthodox friends were pleased to see him, while others said, 'He has a devil, and is mad; why hear ye him?' We hope soon to have him with us again. Many more will go and hear him when he comes again. Hundreds in turn are sick and tired of the 'chips and porridge of sectarian theology,' and are longing for something better.

R. PLUMER.

REMARKS. The centennial anniversary of the birthday of Robert Burns was celebrated in this city, on Tuesday evening last, by the Boston Burns Club, by a banquet at the Parker House, at which speeches were made by Gov. Banks, Mr. Lincoln, Ralph Waldo Emerson, N. P. Willis, Rev. Josiah Quincy, Jr., Hon. George S. Hillard, Sidney Webster, Esq., Lord Radstock, and others; and an original poem read by James Russell Lowell, one from J. O. Whittier, and one by the 'Autocrat of the Breakfast Table,' &c. &c. It was, of course, a very brilliant occasion.

LETTER FROM ANDREW T. FOSS.

NORFOLK, Jan. 10, 1859.

DEAR FRIEND MAY:

Since I wrote you, I have held a series of meetings in Sterling, in Palmyra, in New Genesee, and in Unionville. In Sterling, our meeting was well attended, and considerable interest was manifested. The religious denominations are, throughout the West, much less interested in anti-slavery than when I was in the country two years ago. The revival of a pro-slavery religion last winter has sadly demoralized the people. The voice of humanity is drowned in the din and clatter of the sects, contending for their creeds and forms. The Anti-Slavery cause has tested the religion of the land, and shown it to be utterly worthless, for any purpose of moral reform. A legion of devils possesses this poor world. War, Slavery, Intemperance, Avarice, Superstition—the meanest devil of them all—are rending the garments, and tearing the flesh of this demonic world—and does the Church call upon them to come out? No! but she fraternizes with them, and casts the sanctity of her mantle upon them; and while the spirit of Jesus calls upon them to come out, the Church, in the language and spirit of these demons, cries, 'Let us alone; what have we to do with thee?' She has taken her stand with these powers of evil, and in antagonism to the eternal principles of right and truth. Well, let these demons and their potent ally—the Church—rave and foam; their doom is fixed; the potent voice of truth bids them come out, and the whole crew will have to make a speedy exodus. In Sterling there are a number of good friends to our cause. Jacob Powell paid all the expenses of our meetings there, and also made a donation to the cause. Also Joseph and Eliza Brown are among the best friends of the cause. Henry and Clark Powell, with their companions, are always forward and active in the good work. James Birdsell and family are efficient workers in the good cause. Wm. E. Lukens and family—old and tried friends of the cause—are here, and always ready to give effective aid. Samuel Albertson and family are also hearty workers in the Anti-Slavery cause. Besides these, there are many young people who show hearty sympathy in the great work of human redemption.

In Palmyra I had two good meetings. There were none in this town who adopt our motto of 'No Union with Slaveholders.' I was taken to these meetings by my good friend Henry S. Powell, some six or seven miles, and brought back to his hospitable home each night. In New Genesee, we had a good series of meetings. Here live John and Emily De Garmo. No truer friends to the slave, and to the Garrisonian idea of duty and obligation to him, are to be found, or to be desired. My stay with them was very happy. Some of the Methodists were much filled with wrath as the pro-slavery character of their miserable, idolized church was exposed. Their ravings, however, only added interest to the meeting by way of variety and amusement.

In Unionville I spoke five times. A part of the time the weather was exceedingly cold, and the meetings not as full as they otherwise would have been. The meetings here were held in the Wesleyan chapel. In criticizing the other denominations, these people showed very marked approbation of my most severe denunciations of their spirit and position in relation to slavery. I asked them if they desired or expected, as I was in their house, and enjoyed their hospitality, that I should, out of courtesy to them, leave their sin unrebuked. There was a very decided negative to this inquiry. It then stated the fact that the Wesleyans fraternized freely with the Episcopal Methodists, who are notoriously a slaveholding body; and also with other pro-slavery bodies of professing Christians. I stated that this they would not do with Unitarians, or with persons of known immorality. Even Spiritualists had been shut out of the house, and only gained admission by a young man breaking it open; that even the Wesleyans did not treat slaveholders and their apologists as they do those whom they regard as heretics or immoral persons. I will do these people the justice to say, they bore these criticisms with Christian temper, and in the main did not deny their justice. One of their number said, their minister did not preach on anti-slavery; he had scarcely heard him allude to it at all. So far as I am able to observe, this sect is fast losing the anti-slavery life which brought it out of the Methodist Episcopal Church. My way was prepared before by the venerable Bro. Jones K. and others, who were from gentlemen invited, but detained from attendance. As samples of the spirit pervading this remarkable gathering, we give the regular toasts as published. There were several pointed counter toasts, and speeches, which in tone were like the metal of steel.

1st. The inalienable rights of man—Founded in Nature as constituted by God, and well recited by our Fathers in the Declaration of Independence.

2d. Good will to man—The best bond of Society; the surest support of government; and never more happily developed, than when the weak and oppressed, it resists the tyranny of the wicked rulers.

3d. Loyalty to God, and loyalty to human government when it is loyal to God—the Patriotism which inspired our Fathers, and which shall prompt us and our children.

4th. Personal Sacrifices—The seed of to-day which bears the harvest of the morrow.

5th. The sovereign authority of the State, and the voice of the people—the refuge of American citizens from the tyrannies of federal enactments not sanctioned by justice and the Constitution.

6th. The alien and sedition laws of 1798 and the fugitive slave law of 1850—These laws are unchristian, and unconstitutional. As did the one, so may the other rouse the country to a political and moral reformation, which shall restore the doctrines of personal liberty and State rights, which centralizing power has so wantonly violated.

It is not often that men under indictment for a high misdemeanor, meet and invite their friends to a dinner party. Significant, if one looks at it with open eyes, is this demonstration against the execution of the infamous fugitive slave law.

THE SLAVE-RESCUE CASE IN OHIO—Arrest of the Liberator in his School—Letter from Prof. Peck, of Oberlin.

From the Columbus State Journal.

OBERLIN, Tuesday, Jan. 18, 1859.

Editor State Journal.—Your readers have been advised of the facts that the alleged rescuers of the slave John, at Wellington, have been indicted, and most of them have voluntarily appeared in Court to answer to the bills found against them. They will, perhaps, be interested to hear of a new feature which the case has taken on—the violent ARREST, IMPRISONMENT and CONFINEMENT of one of the parties indicted. The gentleman who has suffered the indignity I am about to describe is the young Englishman, a member of College in this place, and a person of excellent character and deportment. Before notice of the indictments was served, Mr. Lincoln, for such is his name, came to your county to take a school. The fact that he was in the neighborhood was previously discovered by Mr. Samuel Davis, a bailiff in the United States Court, and a helper of Deputy Marshal Lowe, in the Wellington case. With a zeal worthy of old Watney, Mr. Davis wrote to Cleveland for a warrant for the arrest of Lincoln, and on its arrival he made haste to execute it. The serving of the writ occurred in this wise: About 1 1/2 o'clock on Friday last, Mr. Lincoln was engaged in the duties of his school, and suddenly one of the children cried out with terror, (for threats from the officers had reached the ears of the scholars,) 'Master, there comes Sam Davis.' 'Well, children,' answered the teacher, 'whatever may happen, keep perfectly quiet.'

There was a knock, the door opened, Mr. Davis and another of the same breed presented themselves. 'Your name is Lincoln?' abruptly said the official. 'It is.' 'Ah! you are the man I want; I've got a warrant for your arrest; so come along.' And while saying this, the dignitary drew from his pocket a pair of manacles, which he proceeded to attach to the person of his prisoner. 'Stop,' says Lincoln, 'I shall make no resistance; I shall of course go with you; you need not put these things upon me.' But the plea was of no avail. The official could not lose the opportunity for revenge; the Fugitive Office had got at Wellington. So, kindly giving his captive permission to say a few words to his school, he drove off with his prisoner in chains; and that prisoner an unoffending Christian man, who would have scorned to make the least resistance to the writ which had been served. I ought to say that the valiant official did not get away until the outraged children had launched at him a good many epithets less complimentary than true.

The arrest completed, Davis proceeded to lodge his prisoner in the jail of this city, which was twelve miles distant. On the way, he was several times asked to remove the irons, but refused to do so, nor were the manacles unclipped till the prisoner had been lodged in the jail. Davis proceeded to lodge his prisoner in the jail of this city, which was twelve miles distant. On the way, he was several times asked to remove the irons, but refused to do so, nor were the manacles unclipped till the prisoner had been lodged in the jail. Davis proceeded to lodge his prisoner in the jail of this city, which was twelve miles distant. On the way, he was several times asked to remove the irons, but refused to do so, nor were the manacles unclipped till the prisoner had been lodged in the jail.

Presently, the prisoner made an effort to communicate with personal acquaintances in the city; but the latter favor he could receive was the promise that a letter should be forwarded to him (to get thence) to its destination after he should be miles away. But, though in bonds, the captive was honored by company. Two or three men came in, to visit him, and to see how he got on. One of the visitors was Dayton, Clerk of the House, who holds (and always put on sackcloth and ashes when we acknowledge it), from our place. As he was 'in cahoots' with Lowe when that worthy was man-hunting in Lorain, it was proper that he should be invited to share the official's triumph. Some of us wonder that we did not think of making some recompense for the protection he enjoyed at our hands, when his soul shivered at the popular rage which his complicity with kidnapping, roused, by hastening to Professor Monroe, whether he was asked to do so or not, and telling him of the plight a neighbor was in.

'Not to dwell on further particulars, I may say that the prisoner was kept under guard till 3 o'clock, when he was taken to the jail. At 3 o'clock, when Lowe started with him for Cleveland. At Cleveland the prisoner was discharged on his own recognizance, as soon as Judge Wilson could be found. Now, if a man is imprisoned in a jail, and is kept there for a long time, and is not way to be discharged on his own recognizance, and the attending officer had reason to suppose would be so discharged, then I am altogether mistaken.

And I am still more mistaken if Davis and Lowe do not find, before they get through with this matter, that kidnapping in Ohio and all its adjuncts are serious and expensive amusements. I promise you, sir, that the time and trouble and expense which will be put into this matter will not be out of all effort has been made to see that this arbitrary and insolent officials that freedom know what their rights are.

Respectfully yours,

H. E. PECK.

'FELON FEAST' AT OBERLIN.

The thirty-seven indicted rescuers of Oberlin and Wellington had a festival—a dinner, at which a number of guests were invited, at Oberlin, on Tuesday last week. The Divine blessing was invoked by the venerable Bro. Jones K. and others, who were from gentlemen invited, but detained from attendance. As samples of the spirit pervading this remarkable gathering, we give the regular toasts as published. There were several pointed counter toasts, and speeches, which in tone were like the metal of steel.

1st. The inalienable rights of man—Founded in Nature as constituted by God, and well recited by our Fathers in the Declaration of Independence.

2d. Good will to man—The best bond of Society; the surest support of government; and never more happily developed, than when the weak and oppressed, it resists the tyranny of the wicked rulers.

3d. Loyalty to God, and loyalty to human government when it is loyal to God—the Patriotism which inspired our Fathers, and which shall prompt us and our children.

4th. Personal Sacrifices—The seed of to-day which bears the harvest of the morrow.

5th. The sovereign authority of the State, and the voice of the people—the refuge of American citizens from the tyrannies of federal enactments not sanctioned by justice and the Constitution.

6th. The alien and sedition laws of 1798 and the fugitive slave law of 1850—These laws are unchristian, and unconstitutional. As did the one, so may the other rouse the country to a political and moral reformation, which shall restore the doctrines of personal liberty and State rights, which centralizing power has so wantonly violated.

It is not often that men under indictment for a high misdemeanor, meet and invite their friends to a dinner party. Significant, if one looks at it with open eyes, is this demonstration against the execution of the infamous fugitive slave law.

HIGHWAYMEN AND BRAVOS.

[Correspondence of the N. Y. Tribune.]

WASHINGTON, Jan. 22, 1859.

The intestine strife which is rapidly rending in pieces the Democratic party broke out with great violence in the Senate yesterday. The Senate was called to order by Mr. Hale, who was in the chair, and a discussion arose upon the merits of some nominations to office which had been sent in by the President. Mr. Fugh of Ohio denounced the President with great bitterness, accusing him of insincerity and insolence, and declaring that he meant to oppose and thwart him whenever and wherever he could.

Mr. Douglas spoke in the same strain, stigmatizing Mr. Buchanan's recent appointments to office in the West in very severe terms. He intimated that the Buchanan Postmasters in Illinois were little better than thieves, and were so regarded by the people. If any thing was missing from the mails, the Postmaster was to be blamed. The government was, he said, a failure. Many would have done better to have burnt their crop upon the ground, as it did not pay the expense of harvesting. The oat crop was nothing; and potatoes little better. I have not, for some days, enjoyed the luxury of a poor potato; and the prospect is dark enough for enjoying the pleasure of a good one. The corn crop was only middling; and the result is, that corn is being pushed into market much earlier than usual. The wheat is now nearly all out of the country, and by next June the corn will nearly all have gone forward. The result will be, that prices will go up to a high figure; but the farmer, whose sweat and toil have produced the crops, will not be benefited by the rise, as the grain will be in the hands of the speculators.

There will be comparatively but little wheat sown the coming season. The reasons are two. First, the farmers are much discouraged by the uncertainty of this crop. Secondly, there is not seed wheat to be had for more than a very limited sowing. If the season should prove favorable, there will be an immense corn crop, as every body seems determined to go into this branch of farming.

If some way could be devised by which the producer and consumer could be brought nearer together, and this army of 'middle-men,' who are making splendid fortunes out of the toil of the sweating millions, could be dispensed with, it would be an incalculable blessing to the world.

But perhaps this is not in place in the report of an anti-slavery agent; so I will forbear.

I am now with our good friends J. P. Harriman and family, formerly of Danvers, Mass. I have held one meeting with encouraging success.

Yours, truly,

A. T. FOSS.

SAMUEL MAY, Jr., General Agent.

A slave, named Milford, was burnt to death by a mob, in Alabama, during the last week in December, for the murder of his master. Horrible!

DOUBLE MURDER BY A HORSE THIEF.

[From the Lawrence (Kansas) Republican, Dec. 31.]

'Information reached us this morning, of the shooting and killing, by a horse thief, of Samuel Stewart, and Reuben Palmer, of Eldorado. Both were Free State men. They were pursuing a horse thief in the Cherokee Nation, when he turned and shot and killed both.'—Tulsa Tribune.

We hope that the above may prove untrue. Samuel Stewart was one of the noble men who stood by the cause of Kansas in its darkest hours, and most deadly perils. He was one of the prisoners confined at Leecompton for about six months on the false charges which served as a legal basis for the arrest and imprisonment of so many of our best men. Of late he has made his home at Eldorado, in the Cherokee Nation, and, if the above account should prove true, his untimely death will be deplored by all who knew him.

Since writing the above, we have learned further particulars of this affair, which unfortunately leaves us but little room to doubt that Mr. Stewart has been killed. It seems that he and his companion had overtaken the horse thief, and were returning with him to Eldorado. They supposed they had thoroughly disarmed the villain, but it seems that he had a revolver secreted upon his person which he did not discover. While stopping at a hotel on the edge of the Cherokee Nation, Mr. Stewart and his companion were awakened by a noise, and immediately sprang to the door, but, as he opened it, the villain shot him dead, killing him instantly. The affair has caused the greatest excitement at Eldorado, and a man called Eldorado, supposed to be implicated in the affair, has been whipped, and driven out of the country. Mr. Stewart leaves two orphan daughters to mourn his sudden and terrible death.

FALSEHOOD REFUTED.

To the Editor of the N. Y. Tribune.

Sir: As a native of the Island of Jamaica, I beg to state that the assertion of a writer in Wisconsin, signing himself Ogden Barrett, and quoted by you, that the late case of importance upon the State dock, and elicited much discussion from the bar, and feeling from the community at large. The defendants were charged with a conspiracy to make insurrection, an attempt to seize the Government of the island, and to drive the white population from the island. The evidence showed that the overture, a timid man, and afraid of the negroes, was in the habit of calling upon his associates to assist him in correcting them; that upon one of these occasions, they resisted him and his friends, and apparently with concerted purpose. Our State declares the term insurrection to mean 'an armed assembly of slaves or freeholders, or both, having intent to resist or subvert lawful authority.' The Government of the island is a democracy, and Judge Fisher, the counsel for the defendants, contented with great force that it charged no legal offense, because the authority to be resisted or subverted must be governmental authority—that is, the power of the State itself; that the term, 'lawful authority' does not mean such authority as that of the master over his slave; and, although the law sanctions and regulates this masterly authority, it is but an authority derived from a domestic relation, and not the creature of the law, but existing independently of it. This view was not, however, sustained by Judge Cotnam, and the case was submitted without argument to the jury, who found the defendants 'guilty as charged.'

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POETRY.

TO THE DAUGHTERS OF AMERICA.

Ye daughters of America,
This far-famed happy land,
Ye who in pleasant circles shine,
And round the fire-side stand—

Ye who are on Ambition's mount,
With laurel on the brow;
Ye who within the costly pane
In worship meekly bow—

Ye who have graced the college halls,
And won an envied name;
And walk with agile step the path
That leads to wealth and fame—

Ye who beside the bed of pain
Display your love and skill,
And in the dangerous, dying hour
Your sacred trust fulfil—

Oh, let the prayer your sisters breathe,
In British Slavery's mart,
For freedom and a happy home,
Reach and enlist the heart.

Oh, think while you with all most dear
Have sought to cause a sigh,
The cursed law of slavery
Dissever every tie.

The mother's heart, however black,
Is loving as thine own;
And lustful man, in pride and power,
Heeds not the hapless moan.

Then, woman, act for the oppressed,
Thou hast a strength untold;
Thou hast, for thy kindred speak
In accents strong and bold.

In God and on thy strength rely,
And even in halls of State,
In no far-distant, future day,
Thou shalt for truth debate.

Wherever man may nobly stand,
There is thy station too;
Oh, then like woman may you act,
Be noble, great, and true!

Manchester, Jan., 1850. SYLVESTER.

THE REFORMER.

Her dark eyes were so beautiful, her face so radiant
And round it fell, in clustering curls, a wealth of
raven hair;

Her voice was oh, so musical, her smile so very
bright,
And you'd think she lived in heaven, that made her
eyes so light,

Revealing life so rich within you longed and prayed
to find
God's glorious truth, that brings on earth a heaven
within the mind. KATA.

Calam, and earnest, and unshrinking,
In his study, lone and still,
Sat a great reformer, thinking,
Of the past, and promise drinking
Of the future's good and ill.

Mild of mien, and strong of spirit,
He had scorned deceptive art;
Fashion swayed him less than merit,
And the fame he would inherit
Was the love of honest hearts.

He had met the world's desire,
But he yielded not to fear;
For the soul-inspiring vision
Of the future's bright elysium
Filled his noble heart with cheer.

What to him were idle prayers,
At the sacrifice of right;
What were Fortune's ruddy blazes,
Or the throne which Triumph raises,
Coming with a ban and blight?

As his inspiration bore him
Through the flight of future years,
Doubt and Error fled before him,
And a halo circled o'er him
Bright as Heaven's arched bow appears.

Perfect freedom of opinion
Blessed the glorious common time;
Virtue held supreme dominion,
And fair Truth on airy pinions
Soared in majesty sublime.

Thus comparing Past and Present
With the Future's destiny,
Home still made his pathway pleasant,
While he sheltered king and peasant
With his broad philanthropy.

And at each successive viewing
Of the shifting scenes of life,
He was ardently pursuing
Truth and goodness, and renewing
Strength to conquer in the strife.

TO JOHN G. WHITTIER.

Bard of the North! we hear thy strain
Ring o'er our rugged Northern clime,
Whose ever great and noble theme
With warmth beat back responsive time.

The Laborers hear, and from the field
And workshop rises high thy name;
For honest men rejoice to give
To well-earned worth the meed of fame.

Along these valleys, hills and streams
That gave the noble Indian birth,
Peals the loud note to tell our race
His untold dignity and worth.

Friend of the Bondman! as the rock
Beneath the sledge's blow will give,
So walls and chains, beneath thy words,
Give way to let the victim live.

Friend of Humanity! from age
To age shall all reverent thy pen,
As working out God's noblest law,
Or serving God in serving men!

Measure and verse are to thy words
As wings are unto eagles given;
As volume to the mountain stream,
Or speed unto the bolt from heaven.

Brother, go on! the field is large,
The world is sick, and groans with pain;
Deceit and Crime are nursing law,
And bodiless clank apparel chains.

The day demands an Arm of Iron,
A Heart of Love, a spirit strong;
To build for Mercy, Truth and Right,
A throne upon the tomb of Wrong.

Amherst, Dec. 22, 1850.

MUSIC.

How soft the music of those village bells,
Falling at intervals upon the ear,
In cadence sweet! now dying all away,
Now pealing loud again and louder still,

Clear and sonorous as the gale comes on,
With easy force it opens all the cells
Where memory sleepeth.

A kindred melody the scene recurs,
And with it all its pleasures and its pains.

The Liberator.

ADIN BALLOU ON THE INSPIRATION OF THE BIBLE.

FRIEND GARRISON:

Our community is passing through a most healthy excitement. The self-styled Evangelical sects, with the aid of some would-be liberals, have instituted a course of lectures on the Inspiration or claims of the Bible. The resident ministers, and some of their ministerial brethren from abroad, have put forth their efforts to prove the plenary inspiration of the Scriptures. This absurd and injurious claim has been met in meetings of lively discussion. The pulse is beating warm in theological circles.

Of course, the platform, ruled by ministerial authority, has been foreclosed against all honest liberals. Our work of investigation has been outside, and proved effectual. Last Sunday evening, at the request of numerous citizens, Adin Ballou, of Hopkinton, gave a lecture on the Inspiration of the Bible. It is needless to say that the subject was elucidated in a clear and masterly manner. All who are acquainted with Mr. B. know his ability and honesty of purpose. It was a great success. Never was our spacious Town Hall packed closer with patient and gratified auditors. And, as a matter of regret, we mention the fact that hundreds were unable to find room even to stand. We took note of time, impatiently, but to regret its flight, and for one hour and a half the lecturer, by close logic and acumen, instructed us in the true merits of the Bible.

I am happy to say that a synopsis of this lecture is needless, since in a few days it is to be issued. The care and precision with which Mr. Ballou has written out his views on the important question of Inspiration will make it a pamphlet of great value.

Next Sunday evening, Parker Pillsbury is to give us his lecture on the French Revolution. The object of this is to meet the current clerical argument, that the Revolution in question was the sole result of infidelity. We hail the present agitation with joy, believing that right and humanity have much to gain.

"Thrice is he armed
Who hath his quarrel just." G. W. S.

Millford, Jan. 17, 1850.

WE are obliged to an unknown correspondent, "MULATICO," for translating the following sketch of the life of a black man of great musical genius, which has recently appeared in a Paris Journal. It will be read with interest and pleasure.

Translated for the Liberator.

CLAUDE BRINDIS DE SALAS.

It is impossible to observe without admiration of the fact, that those men who have realized great things on the stage of life, and have surpassed their contemporaries, have all been—or, at least, the greater part of them—of obscure origin. It was useless to stop to cite examples in support of a matter so well known, and to enumerate them in this short article would be to annoy the reader unnecessarily. It is in this manner, without doubt, that nature wishes to demonstrate to the world, that to her alone, and not to human wisdom, is due the existence of great men. She, beginning to exercise her power at a period of life when wisdom can do nothing, obliges us to admit that all is her work.

Claude Brindis de Salas, if we consider the place in which he was born, and the epoch, ought undoubtedly to be classed with those men who have distinguished themselves for good actions, and whose life, as will be shown in this narrative, may be considered an example of what a combination of good luck and talents may accomplish.

The family of this person consisted of his parents and several brothers, all of pure black African origin, but living in a state of respectable industry to which this race may attain. In the year 1800, Claude Brindis was born in Havana, and nature, already preparing for him a station attained only with great difficulty by persons of his class, permitted, a few days after his birth, that his mother should have the honor to be chosen nurse to the most excellent Count, Don Jose Maria Chacon, head of one of the most illustrious families of Cuba. On account of her good conduct, she had previously been employed as wet nurse to a brother of the first-born of said house of Chacon. This double foster-brotherhood, the great retirement in which the nobles of Havana were at that time educated, and the good character of the son of the nurse, attracted the attention of his excellent foster-brother; and from that moment, he and his mother became the recipients of the greatest kindness and favors, corresponding with the patriarchal character of the Havana.

The little negro was a trifle more than fourteen years of age, when, in view of the great taste he manifested for music, they placed him a pupil in the Academy of the distinguished Professor, Ignatius Calvo, well known in Cuba for his musical talents, as also for his worthy emulation of the not less celebrated Thomas Alarcon. As the pupil advanced in his studies, he distinguished himself as a singer, and the excellence of his voice was such, that he was in demand at all great festivals, and was asked, as a great favor, that his voice might be heard, as "his treble was unequalled." At that time, the island was governed by his Excellency, the Marquis of Someruelos, who had to assist at a feast in the convent of Our Lady de Mercedes, and where, delighted to hear so fine a voice, he took pains to inform himself about the circumstances of the singer, when he desired to see him. Now begins the true epoch of the musical triumphs of our hero. The community, or the largest part of it, endeavored to get an introduction to the young singer. The Governor showed eulogiums and favors on him; advised him to continue his studies with diligence and constancy; gave him a gold coin valued at seventeen dollars, and offered him his protection. Friendly and enthusiastic gifts from others followed on that, to Brindis, memorable day, and he returned home with an amounting to nearly a hundred dollars—the total amount of the donations made by his auditors.

Nature did not confine Brindis to two talents—two faculties; he was familiar with dancing, and for a long time a director in and teacher of this art to the most distinguished youths, including the families of the Governors. He even eclipsed professors of greater reputation. Hardly was Brindis out of his boyhood, when he appeared as leader of a large and select orchestra. His first step then was to offer his services to his distinguished protectors, who gave him the appointment of musical director at the grand entertainments of his Excellency, which post he filled till the termination of the Count's administration.

In 1837, he was elected musical conductor at a great banquet given by the garrison in honor of his Excellency, Michael Tacón, Governor of the island. There he demonstrated the extent of his knowledge of his art by playing his first composition, which was so well received by all present, as well as by Tacón, that the latter selected him to direct the band on the occasion of the dedication of the flag of the Havana regiment; and at that of the inauguration of the Place of Arms, he paid him the same compliment.

When the Marquis of St. Philip and St. James complimented Gen. Bertrand with a ball, which was attended by a great number of foreigners, noblemen, authorities, in a word, by the elite of Havana society, Brindis, as usual, attracted universal attention; and General Ulloa, of the marine, gave him charge of the orchestra during the royal feasts celebrated at the residence of Queen Isabella II. In short, the fine character, engaging manner, and elegant air, united with the talents of this negro, made him an indispensable auxiliary at every entertainment given by the nobility and gentry. He even experienced the happiness of being crowned at a ball by several ladies to whom he had inscribed his exquisite compositions.

The Corporation of Havana submitted him to a rigorous examination, from which he came forth "Maestro Composer and Musician." His compositions were popular in Havana, and foreign papers even noticed them favorably.

Brindis was, besides, director of the orchestras of various Philharmonic and dramatic Societies, and figured at the principal concerts; obtaining from the first honorable mention—as he also did from one of the greatest Professors of the island, Mr. Rodfin, for having distinguished himself at a musical concert composed of nine orchestras.

We will not conclude this sketch without saying that Brindis served his Queen as sub-lieutenant in the (now extinguished) colored regiment of Havana, and that he dedicated to her a richly bound collection of his compositions.

His absence of eight years from the island did not obliterate from the minds of his friends the remembrance of his good qualities and talents. On his return from the province of Merida, where he gathered not a few laurels, he met in Havana a great many friends; and it is true the great and rapid progress which the opulent capital of Cuba daily makes attracts to it talent of every kind of the highest order, it is also true that that does not prevent Brindis from again filling a respectable station, and acquiring the title of sympathetic friend and persevering person, by which he is generally distinguished at the present time.

This sketch has two objects. 1st. To inscribe a remembrance from this land to the man who contributed to make our youthful days pass pleasantly. 2d. To verify the assertion with which we prefaced it, respecting the great results which are almost always obtained, even from the most barren natures, by civilization, education and protection.

(Signed) SABINO LASADA.

CRIMINAL PAPERS. NO. III.

BY CHARLES SPEAR.

THE GALLOWES.

Since my last paper, the Governor has commuted the sentence of Jones of Springfield, and thus settled the whole matter, probably concluding that he was not well enough to be hung! Ere this time, he is laboring in the State Prison, with the sad prospect of a life-imprisonment. There are now about thirty criminals under a life-sentence in prison. The next step probably will be to modify the law that no execution will take place, save on those who commit murder in the prison. The Governor's message looks that way. The Warden is afraid, though he has a plenty of guns and revolvers, and can at any moment order the marines from the Navy Yard to his assistance! What wonderful courage! What new law will be enacted against prison-keepers when they murder the inmates is very uncertain. We see that when the matter of killing the poor negro convict in Auburn, by showering to death, was brought up, it was decided that this horrid act was an error of judgment! Wonderful! I suppose they said, it is only a negro! When the murders happened in our State Prison, the whole country was in arms, ready to kill the culprits on the spot, without jury or trial! What a mighty difference between murdering a keeper and murdering a convict! Even the New York Journal of Commerce, with all its horror of broaching the 'negro question,' ventured to say that even convict life should be cared for! What a magnanimous state! to hang women and boys, and yet to spread the mantle of charity over the prison-keeper who deliberately kills a negro convict who was known to be uniformly kind in his deportment, and industrious in his habits! But, enough. Massachusetts is not to be disgraced, at least at present, by another execution. The abandoned and criminal population, and the evangelical supporters of the gallowes, clergy, practitioners and all, will have to wait awhile before they can have their thirst slaked for blood at the foot of the gallowes. The passage in Genesis speaks for the present. Legal murders are not very fashionable just now. There are probably three things that will never occur again in Massachusetts. There will never again be a woman or a boy hung, or a public execution. So much is granted. Another wonderful thing! even Gen. Cushing, last winter, introduced a bill defining murder, and dividing the crime into two degrees. Now nobody suspects Gen. Cushing to be a reformer, yet it is remarkable what strange instruments the Lord makes use of, that even this man should have been induced to endorse a bill which will really do more to abolish capital punishment than the labors of philanthropists for years! We hardly dare to whisper this, for fear the General should learn that for once he had pleased even the philanthropists; for he is such a perfect hater of human flesh when connected with crime, or when in black, that he would bring his whole legislative power to repeal any act that favored either. Well may the philanthropists take courage. The last woman hung was Rachel Whall, on the Boston Common. The death-warrant was signed by John Hancock—we trust with not quite so bold a hand as that which headed the Declaration of Independence!

INFORMATION DESIRED.

FRIEND GARRISON:

It is to be regretted that our excellent friend Higginson, in his remarks at the recent meeting in Worcester, did not give the name of the crawling reptile whose relative and manager contrived to wriggle itself into his anti-slavery presence with the insulting proposition pending to his presence, for our friend to write spiritual articles for his benefit, provided he could do so, and 'say nothing about slavery.' It is due from friend Higginson to the Spiritual papers and their patrons, to make the name of the thing whose manager had the meanness to approach him with such an insulting proposition, as public as the fact itself. I have taken a Spiritual paper published in Boston for several years, and among other pleasant things connected with its perusal, I thought I had discovered, in its chief editor at least, some evidences that he belonged to a class of beings known among naturalists as upright vertebrates. Now, if I have been deceived, I desire to know it, and I will shake the thing from my hands as quickly as it is said that Paul shook the viper from his, and for the same reason.

I confess to a considerable degree of confidence in the facts, phenomena and usefulness of Spiritualism; but I have no idea of supporting a Spiritual paper that dares not say that its soul is its own, in the presence of slavery, that bloated pest of both Church and State in our boasted republic; neither would I sustain the Liberator, should it become thus craven-hearted and cowardly; a contingency, I trust, which is among the things impossible. Let the paper be named.

Yours, for whatever is good, wherever found,

E. W. TWINING.

Springfield, Jan. 17, 1850.

To the Editor of the Liberator:

In your paper of Jan. 14, it is reported of a meeting held in Worcester, that T. W. Higginson said that he had been solicited to contribute to a Spiritual paper, with the proviso that he should say nothing on the subject of slavery.

Now, I am a subscriber to a Spiritual paper, but I do not, knowingly, intend to uphold any wrong, come what will. I therefore feel it to be the case of truth that friend Higginson should give, through the Liberator, the name of the paper which would gag the mouth of him who would speak for the poor and down-trodden. I would not trouble you with this, but the cause of truth demands it.

Yours, for the redemption of men,

S. MITCHELL.

Corsville, (Me.) Jan. 16, 1850.

WOMEN AND WORK.

'WOMEN AND WORK,' by Barbara Leigh Smith Bodichon, with an Introduction by Catharine M. Sedgwick, is the title of a neat and sensible little pamphlet, just published by C. S. Francis & Co., 554 Broadway, New York. Below we give Miss Sedgwick's Introduction.

Religious works and moral essays written for the English public, require some modification to meet the wants of the American people.

We are at a different stage in civilization—in a different position. We have different modes of education, different modes of life, and far different prospects. We are not consolidated by stable laws, by usage, by hereditary customs, by inexorable prejudices; in short, we are still plastic, and fusible, while, for any great change, they must pass through the process of a long and painful re-education. The master work, if a wider and more solemn responsibility, than the English people.

These truths have induced me (at the earnest solicitation of a friend,) to write a short preface to the admirable Tract of Madam Bodichon, not, certainly, in the expectation of enhancing its intrinsic worth, but affectionately to ask my country-women to consider the value of her theory, and to make some suggestions as to its adaptation to our wants.

It is the Christian theory of our social organization, that no class among us is condemned to perpetual labor, and none, (like the English Aristocracy,) exempt from it. Labor—work, should, therefore, have no plebeian rank among us. Qualification for work should be the stamp of citizenship—the badge of nationality. Our women of every class have a right to this qualification. They are not to be resolved into non-entities, and to have no more effective existence in the republic than the Mahometans allow to their women in Heaven.

There is no country in the world where the mutations of fortune are more certain, and so sudden and pervading as in this. Gold mines are discovered in nearly every region. Inexhaustible mines of lead are found in our sterile mountains; lead mines crop out into gold, and the enterprises of commerce and the audacity of speculation convert the poor man of this year into the possessor of a palace, or a principality of the next. From like causes spring a series of unforeseen failures and sudden disappointments. Wealth is a shifting sand, and to-day's riches are to-morrow's ruin. It is against this that we are to be vigilant, and how is this security to be attained?—Only by qualification for work for which the wants of society will afford a market.

Is there any reference to this qualification in the education of the daughters of rich parents, beyond the faint and indefinite reference to the possibility of their becoming, by some improbable and fatal reverse of fortune, Teachers?

And how are they qualified for this high office which implies a divine mission?—By their home education?—by the instruction they receive in the schools?—by the education they receive in the world?—by the lives they lead in the interim between school days and married life, or the fixed condition of single (or) blessedness?

Are young ladies (admirable for excellence,) qualified in any one branch of education for professional teaching? Do they study the science of education, and all its delicate attributes? Do they attempt to master the science and practice of drawing? Do they study any one foreign language as a future professor should? Do they aim to make themselves mistresses of their own language?—good mathematics, good grammar, good logic, good history, good geography, or even (though last, certainly not least,) good readers? And above all, do they endeavor to perfect themselves in the calmness, gentleness, and patience essential to the vocation of a Teacher?

Alas! these questions are sadly answered to us by most of the young girls who have been sent to boarding-schools, with huge trunks full of rich and richly trimmed dresses, and other drawing-room gear, into whose heads it seldom seems to enter that education consists in any thing beyond exile from luxurious homes, and gliding and dodging through tiresome lessons.

We believe that the education (so called) of the daughters of our farmers and mechanics is not better conducted. We know that it is common for them to be spared from household labor by unwisely tender mothers, and that the money spent in their education is devoted to obtaining a smattering of accomplishments.

Many parents will reject Madame Bodichon's exhortations to provide their daughters with a profession, or trade, with which they may meet the exigencies of life. They expect their daughters to marry, and thus be provided for—the daughters of the rich and the poor are educated for the same end, and to consider the chances against the provision. Marriage may come, and a life of pecuniary adversity, or a widowhood of penury may follow—or (as called) goes on multiplying wants, and exerting labor, which may be made perfectly comfortable by the aid of the father's property, and in the range of their parents' ambition for them, or their own forecast. But there are hosts of young women who have no taste for teaching, and no natural fitness for it. There are many branches of productive manufacture attainable to these, which are not to be despised, and which may be made perfectly comfortable by the aid of the father's property, and in the range of their parents' ambition for them, or their own forecast. But there are hosts of young women who have no taste for teaching, and no natural fitness for it. There are many branches of productive manufacture attainable to these, which are not to be despised, and which may be made perfectly comfortable by the aid of the father's property, and in the range of their parents' ambition for them, or their own forecast. But there are hosts of young women who have no taste for teaching, and no natural fitness for it. There are many branches of productive manufacture attainable to these, which are not to be despised, and which may be made perfectly comfortable by the aid of the father's property, and in the range of their parents' ambition for them, or their own forecast. 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